

RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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ERS FOR FOREIGN MISSIONS.

ELEVENTH ANNUAL REPORT.

(Continued from page 388.)

Of the tours of the missionaries for preaching some idea may be formed from the following extracts.

In the journal of his tour to Panwell, Mr. Hall says:

"About 7 o'clock in the morning, Dec. 14, we landed at Panwell, which is about 12 or 15 miles east of Bombay.

"16. I went out among the people three times, which occupied nearly the whole of the day. I found opportunities for communicating religious instruction to a very considerable number of people. In some places, I spoke to 30, 40, 50, or 60 in one company. In another place, there were no more than three or four. I distributed a few books during the day. At first, when the people were told I had religious books to give, they could not believe it; but seemed deterred from receiving them, through fear they should have to pay for them sooner or later. The idea of a gratuitous distribution of books among them, was what they probably never before heard, or thought of. But when they were convinced, that nothing would ever be received of them for the book; and that they were *religious* books, they seemed to be in no fear of receiving them. And the fact of their being *religious* books, was mentioned among themselves more than once, in my hearing, as a reason why they should be received. I soon perceived however, that only a small part of the people could read, and that I was not likely to dispose of a large number of books, unless I were in effect to throw them away.

"The first person, who asked me for books, was a Jew of respectable appearance. I gave him Genesis and John, bound together, and a tract. Of this

man I learned something of the state of the Jews in this place.

"I reached the further village, called by the natives Tukkeer, between eleven and twelve o'clock. It was an hour of the day, in which many of the people were engaged in their respective labours, and therefore less favourable for their assembling to hear me. I walked through the village and saw no convenient opportunity for commencing my labours. After walking about until I began to be weary, and almost discouraged, I turned aside to a border of the village, where a few boys were at play, and a few adults standing near them under the grateful shade of a large tamarind tree. I came to them, and asked them if they would listen to what I had to communicate to them. They readily complied, and I took my seat and desired them to sit down around me, and also to invite the other villagers, who were disengaged, to come and hear. About thirty persons were soon assembled, and to them I read and discoursed on the great things of the Gospel, for about an hour. They seemed very attentive; no one contradicted; and I thought their appearance manifested, that their consciences testified to the truth of God's word, which they heard. I gave books to a few among them, who could read, and they were received with apparent gratitude.

"A little detached from the town, and in the rear of a large Hindoo temple, was a little hamlet containing about 15 huts. Hearing the sound of music among these poor cottages, I bent my course thither, and found nearly the whole village, men, women, and children, 60 or 70 in all, assembled in one house, stowed together as thick as possible, and engaged in their ceremonies. The occasion was this. A woman was ill of a fever, though to appearance she was by no means severely ill. Her poor heathen neighbours, in their sympathy and compassion, were assembled to relieve the

sick woman from her illness by their incantations and nameless extravagancies. The woman was seated nearly in the middle of the assembly. Before her, some white marks were fancifully drawn upon the ground, (the common flooring of their poor houses,) flowers, parched rice, &c. were scattered about, and incense was burning. A number of the people, men and women nearest to the sick person, were writhing and forcing themselves into the most wild, unnatural and painful attitudes, sometimes blowing ashes into each other's faces, beating themselves, and striking their foreheads violently on the ground. The design of the whole seemed to be to move their god, from a view of what they were voluntarily suffering, to extend relief to the sick person; and this seemed to be accompanied by a kind of challenge, that if their god would not grant their request, they would torture themselves to death. For now and then they would exclaim to their god, "Hear us, or we will die: why should we live, if thou wilt not hear us." The noise of several drums, beating at the same time in the house, made it a scene of much confusion, which is generally the case, when any ceremonies of idolatry are performed. The scene excited in the mind an unusual degree of tenderness and pity for these my deluded fellow mortals, and I resolved, that before I left them, I would instruct their ignorant minds in the knowledge of the true God. After waiting awhile, they, in a great measure, intermitted their devotions; and I addressed myself to them, and desired, that they would hear what I had to say. They very readily complied, and soon all were still in the house. I asked them, why they thus tortured themselves! Should your child, said I, come and ask any thing of you when it stood in need, would any one, who is a parent, be pleased to see his child put itself in pain and anguish, in order to induce the parent to give the thing requested? "No, no," was the reply, from several of the company. I told them, that God was their kind and tender parent: that he did not take pleasure in seeing any of his creatures inflict pain upon themselves; and that he was able and ready to hear

and grant the prayers of all, who come unto him humble and penitent. I enlarged upon the character of God; endeavored to convince them of their great sin in rejecting him, and worshipping idols and beasts and men; and told them, how their offended Maker would be reconciled to them through his crucified Son, if they would repent, believe, forsake their idols, and obey the truth.

"They were very attentive, and some of them were somewhat affected with what they heard. One called aloud and said, *I was a God*; from which I took occasion to reprove her, and to speak further to them on the character of the true God who alone they must worship, if they would escape everlasting woe and obtain eternal happiness. Some said, "Let us lay aside our ceremonies;" and I have reason to think they did so. I exhorted them to think, from day to day, of what I had told them; for it was God's message of love and mercy to them. They said they would. I then left them highly grateful for the attentive hearing, which they gave God's word.

"It was about midday, when I hastened towards the village of Tamboor, which lies on the road to Cullian, and is about three miles distant from Panwell. On my way I fell in with two travellers; one an inhabitant of Cullian, to whom I gave tracts, and who promised to have them read in the circle of his relations and friends. To both of my fellow travellers, I endeavoured to point out the only way to heaven.

"When I reached the village to Tamboor, I inquired for the Pattell, that is, the head man of the village. Being directed to him, he received me in a very friendly manner; and, on my proposing it, most of the people, who were disengaged, amounting to about 60, were almost *immediately* assembled: for the houses of this little hamlet, though more than 20 in number, are, as I should judge, all within the limits of an acre of ground.

"I spent nearly an hour in preaching to this little assembly. The people were very attentive. None contradicted or objected; but all seemed to approve; and they promised to remember and re-

gard what they had heard. They told me, that there were three persons, belonging to the village, who could read: but that they had all gone abroad. I left books for them, which the people promised to have read. It seemed a matter of some surprise to these villagers, to see a *white man* travelling about on foot, in the character of a religious teacher. They seemed, however, to be highly gratified with my visit to them; and, on my departure, they gave me many compliments and good wishes, and insisted on my acceptance of one of their villagers, to guide me in the best foot path to the next village.

"The next place I arrived at can hardly be called a village, as it contained only five huts. I sat down by the way side under the shade of a large tree, and addressed myself, for a short time, to eight to ten persons. On taking my leave of this little audience, I was again, in the same friendly manner as before, furnished with a guide to the next village, called Adda. There I called on the Pattell as at Tamboor, was received in the same friendly manner, and within a few minutes after I reached the place, I was seated in the midst of not less than 70 Hindoos. I discoursed to them about three quarters of an hour. They were very attentive; and their whole appearance was very interesting and encouraging to my feelings. At the conclusion of my discourse, I addressed them, as I had previously addressed several other like assemblies, nearly in these terms; "My friends, I have come to you in the name of God your Maker. I have come with a message from Him to you. I have delivered his message to you. You have heard it. It is *his* word, and not mine. I never saw you before, and I know not that I shall ever see you again until the day of judgment.—Such a day is coming, when the one only true God will assemble all men before him, and judge and reward all men according to their works. Then I must give an account to God of the manner, in which I have this day delivered his holy message to you; and you also must give an account to God of the manner, in which you have received, and shall have treated his gracious mes-

sage of saving love. He is now looking into our hearts, observes all our actions, and knows all things. O prepare for that awful day. Fear and worship and serve the true God, your Maker, and your Judge. Repent and forsake your sins. Believe in Jesus Christ; obey his Gospel. No more worship your vain idols, which are an abomination to God. Let this sink into your hearts. Regard it, and it surely shall be well with you in life—well with you in death—well with you in judgment—well with you in eternity."

"The idea of being called to judgment seemed considerably to affect them. Several spoke out aloud, "We will not more worship idols, we will worship only the one true God, as you have told us." They asked when I should come to them again, and expressed many strong wishes, that I should soon make them another visit. I was told that not one person belonging to the village could read. There was present a young man from Panwell, who acted in the capacity of a writer in the village, who could read. I gave him books, which he promised to read to the people. This village, like each of the others which I visited to day, did not, as I was informed, contain a single bramhun. Wherever we find the people removed from the bramhuns, they seem more accessible and more attentive; and the prospect of winning souls to Christ seems the greatest.

"Leaving the village of Adda, I returned to Panwell, having made a circuit, as nearly as I could judge, of seven or eight miles, the greater part of which was performed in the hottest hours of the day. I was extremely fatigued; but know not, that I ever spent a day more agreeably to my feelings and wishes."

THE TRANSLATING OF THE SCRIPTURES, early engaged the attention of Messrs. Hall and Newell. That the Scriptures in the vernacular language of the people would be of essential importance to the great object of the mission, must be evident to every mind. To the missionaries it was most palpable. And scarcely less palpable were the evils of a bad translation, in its effects upon the minds of the people, in the embarrass-

ment it would occasion to missionaries, and in the waste and loss of time and money.

"It would seem," they say, in a paper upon the general subject, of which mention was made in the Report of 1816,—"It would seem to be a self evident principle, that no person can translate correctly into any language, which he does not understand as well, or nearly as well, as his mother tongue; and it seems to be no less evident, that no person can understand a foreign language as well, or nearly as well, as his mother tongue, without residing a number of years in the country where that language is vernacular, and conversing habitually with all kinds of people who speak the language.

"The language of books, in every country, is rather above the ready comprehension of the common people. But in the east, where instruction is limited to the few, while the pride of learning leads those who possess it to affect, in their language and compositions, a style of studied superiority, the language of books becomes nearly as unintelligible to the common people, as Latin is to the unlearned in Europe and America. Now those translators, who have never been in the countries, where the languages, into which they translate, are vernacular, must have acquired their knowledge of the languages principally from books: and their translations, of course, will be in the book style, and not in the popular dialect. Hence such translations, it would seem, can be of little if any use to the great body of the people, for whom they are designed."

This is sensibly said; and it might have been added, that, for a good translation, not only is a lengthened residence among the people necessary; and a free intercourse with them: but also the practice of preaching to them, expounding to them the Scriptures and conversing with them familiarly on divine subjects. And it has become a well known fact, that some of the translations of the present age, hastily made without these advantages, have proved unintelligible and useless to the people, for whose benefit they were intended.

Under these impressions, in a letter which accompanied the paper just cited, the missionaries say:

"We consider it our duty, if God should spare our lives long enough, to attempt a translation of the Bible, in the Mahratta language, which is vernacular here, and is spoken by many millions of people on this side of India. And if we, with the aid of others, who, we hope, will shortly come to our assistance, are enabled, in the course of our lives, to make a good translation of the sacred volume, into this one language, in addition to preaching the Gospel daily to the heathen, (which we consider the principal business of a missionary,) we shall think that we have not laboured in vain, nor spent our strength for nought."

Such were the feelings and views with which, about five years ago, they commenced the arduous and responsible undertaking; and in accordance with them is the manner, in which, as your Committee believe, the work has been prosecuted.

At first they took care, that portions of the Scriptures, which they had translated, should be perused in manuscript, by learned and by unlearned natives; and then ascertained how these portions were understood. As soon as they got their printing press into operation, they began to print select passages, and to distribute them among the people, and use them in their schools. In this practice they have ever since continued; and the advantages it must have afforded them for revising and correcting, and making their translation in all respects what it ought to be, will be obvious to every mind.

More than a year ago, they had translated the whole of the New Testament and a considerable part of the Old; and they are by this time prepared for printing and distributing the Scriptures in part, or in whole, as soon and as fast as means for defraying the expense shall be afforded to them, and a due attention to the other departments of their general work will admit. They have laboured in this department with indefatigable diligence.

Besides the great work of translating

the Scriptures, they have composed, compiled, and translated several tracts and school books, and some of them such as must cost no inconsiderable time and labour.

Another part of their work, in which they have shown the same exemplary industry, is PRINTING. As soon almost as they entered upon active operations, they began to feel the want of a printing press. Not only were they without Bibles, tracts and school books, for the various purposes of the mission; but there were none to be obtained. There was not even a press with the Nagree type, the proper character for the native language, within a thousand miles of them. Measures were accordingly taken for a printing establishment. With a view to it, Mr. Bardwell acquired some knowledge of the printing business before he was sent out: and about the time of his arrival, a press, with a fount of Nagree types, which had been engaged, was received from Calcutta. No time was lost in putting it into operation, and early in March, 1817, they finished the printing of fifteen hundred copies of a Scripture Tract of eight pages, executed almost entirely with their own hands.

In their first attempt, they had many and great difficulties to overcome, but they have since proceeded in this part of their work with facility and despatch. At the date of their last joint communication, in the fore part of January last, they had printed, besides the tract now mentioned, the *Gospel of Matthew*, the *Acts of the Apostles*, and *two Tracts*, consisting chiefly of *select portions of Scripture*, all in large editions; three editions, 1000 copies each, of a Tract composed by themselves, entitled *The way to Heaven*; another Tract entitled *The Compassion of Christ towards sinful man*; the *First Number* of a work, which they have begun, giving a succinct view of *Scripture History*; the *Book of Genesis*; the *Gospel of John*; a *Catechism*, designed especially for the use of schools; a *Reading Book*, also for the schools; *An easy and expeditious method of acquiring a knowledge of the English Language*, designed for the benefit of those Natives who wish to study Eng-

lish and the Sciences; another School Book; and were preparing to print the Epistles of James, Peter, John and Jude. Besides these for the mission, they had printed an edition of the *Gospel of Matthew* for the Bombay Bible Society; and *Christ's Sermon on the Mount*, partly for that Society, and partly for the mission. Thus much, amidst all their other labours, they had accomplished with their press, in little more than two years.

(To be continued.)

JOURNEY FROM BUSHIRE TO SHIRAZ. FROM THE MEMOIR OF HENRY MARTYN.

Extract of a letter from the Rev. Henry Martyn, to the Rev. Mr. Corrie, describing his journey from Bushire to Shiraz, where he designed to translate the New Testament into the Persian Language.

On 30th of May our Persian dresses were ready, and we sat out for Shiraz. The Persian dress consists of stockings and shoes in one, next a pair of large blue trowsers, or else a pair of huge red boots; then the shirt, then the tunic, and above it the coat, both of chintz, and a great coat. I have here described my own dress, most of which I have on this moment. On the head is worn an enormous cone, made of the skin of the black Tartar sheep, with the wool on. If to this description of my dress I add, that my beard and mustachios have been suffered to vegetate undisturbed ever since I left India—that I am sitting on a Persian carpet, in a room without tables or chairs—that I bury my hand in the pillow, without waiting for spoon or plate, you will give me credit for being already an accomplished Oriental.

At ten o'clock on the 30th, our *cafila* began to move. It consisted chiefly of mules, with a few horses. I wished to have a mule, but the muletteer favoured me with his own poney; this animal had a bell fastened to its neck. To add solemnity to the scene, a Bombay trumpeter, who was going to join the Embassy, was directed to blow a blast as we moved off the ground; but whether it was, that the trumpeter was not adept in the science, or that his instrument was out of

order, the crazy sound that saluted our ears had a ludicrous effect. At last after some justling, mutual recriminations, and recalcitrating of the steeds, we each found our places and moved out of the gate of the city in good order. The Resident accompanied us a little way, and then left us to pursue our journey over the plain. It was in a fine moonlight night, the scene new, and perfectly oriental, and nothing prevented me from indulging my own reflections. I felt a little melancholy, but commended myself anew to God, and felt assured of his blessing, protection and presence. As the night advanced, the *cafila* grew quiet; on a sudden one of the muletteers began to sing, and sang in a voice so plaintive, that it was impossible not to have one's attention arrested.—Every voice was hushed. As you are a Persian scholar, I write down the whole with a translation:—

“Think not that ere my heart can dwell
Contented far from thee:
How can the fresh-caught nightingale
Enjoy tranquility?
O then forsake the friend for nought
That slanderous tongues can say;
The heart that fixeth where it ought,
No power can rend away.”

Thus far my journey was agreeable: now for miseries. At sunrise we came to our ground at Ahmedee, six parasangs, and pitched our little tent under a tree; it was the only shelter we could get. At first the heat was not greater than we had felt in India, but it soon became so great, as to be quite alarming.—When the thermometer was about 112° , fever heat, I began to lose my strength fast; at last it became quite intolerable. I wrapped myself up in a blanket and all the warm covering I could get to defend myself from the external air, by which means, the moisture was kept a little longer upon the body, and not so speedily evaporated as when the skin was exposed: one of my companions followed my example, and found the benefit of it. But the thermometer still rising, and the moisture of the body quite exhausted, I grew restless, and thought I should have lost my senses. The thermometer at last stood at 126° : in this state I composed myself, and concluded, that though I might hold out a

day or two death was inevitable. Capt. —, who sat it out, continued to tell the hour, and height of the thermometer: with what pleasure did we hear of its sinking to 120° , 118° , &c. At last the fierce sun retired, and I crept out, more dead than alive. It was then a difficulty how I could proceed on my journey: for besides the immediate effects of the heat, I had no opportunity of making up for the last night's want of sleep, and had eaten nothing. However, while they were lading the mules I got an hour's sleep, and sat out, the muletteer leading my horse, and Zachary, my servant, an Arminian, of Isfahan, doing all in his power to encourage me. The cool air of the night restored me wonderfully, so that I arrived at our next *munzel* with no other derangement than that occasioned by want of sleep. Expecting another such day as the former, we began to make preparations the instant we arrived at the ground. I got a *tattie*, made of the branches of the date tree, and a Persian peasant to water it; by this means the thermometer did not rise higher than 114° . But what completely secured me from the heat, was a large wet towel, which I wrapped round my head and body, muffling up the lower part in clothes. How could I but be grateful to a gracious Providence, for giving me so simple a defence against what, I am persuaded, would have destroyed my life that day. We took care not to go without nourishment, as we had done; the neighbouring village, supplied us with curds and milk. At sun-set, rising up to go out, a scorpion fell upon my clothes; not seeing where it fell, I did not know what it was; but Capt. — pointing it out, gave the alarm, and I struck it off, and he killed it.—The night before, we found a black scorpion in our tent; this made us rather uneasy, so that though the *cafila* did not start till midnight, we got no sleep, fearing we might be visited by another scorpion.

The next morning we arrived at the foot of the mountains, at a place where we seemed to have discovered one of nature's ulcers. A strong suffocating smell of naphtha announced something more than ordinarily foul in the neigh-

beurhood. We saw a river : what flowed in it, it seemed difficult to say, whether it were water or green oil ; it scarcely moved, and the stones which it laved, it left of a greyish color, as if its foul touch had given them the leprosy. Our place of encampment this day was a grove of date trees, where the atmosphere, at sunrise, was ten times hotter than the ambient air. I threw myself down on the burning ground and slept ; when the tent came up, I awoke as usual, in a burning fever. All this day I had recourse to the wet towel, which kept me alive, but would allow of no sleep. It was a sorrowful Sabbath, but Capt.—— read a few hymns, in which I found great consolation. At nine in the evening we decamped. The ground and air were so insufferably hot, that I could not travel without a wet towel round my face and neck. This night for the first time, we began to ascend the mountains. The road often passed so close to the edge of the tremendous precipice, that one false step of the horse would have plunged his rider into inevitable destruction. In such circumstances, I found it useless to attempt guiding the animal, and therefore gave him the rein. These poor animals are so used to journeys of this sort, that they generally step sure. There was nothing to mark the road, but the rocks being a little more worn in one place than in another. Sometimes, my horse, which led the way, as being the muleteer's, stopped, as if to consider about the way ; for myself I could not guess, at such times, where the road lay, but he always found it. The sublime scenery would have impressed me much, in other circumstances ; but my sleepiness and fatigue rendered me insensible to every thing around me. At last we emerged, *surperas ad auras*,* not to the top of a mountain to go down again, but to a plain or upper world. At the pass, where a cleft in the mountain admitted us into the plain, was a station of Rahdars. While they were examining the muleteer's passports, &c. time was given for the rest of the cafila to come up, and I got a little sleep for a few minutes. We rode briskly over the plain, breathing a purer air, and soon

* To the upper regions.

came in sight of a fair edifice, built by the king of the country, for the refreshment of pilgrims. In this caravansara we took up our abode for the day. It was more calculated for Eastern than European travellers, having no means of keeping out the air and light. We found the thermometer at 110°. At the passes we met a man travelling down to Bushire with a load of ice, which he willingly disposed of to us. The next night we ascended another range of mountains, and passed over a plain, where the cold was so piercing, that, with all the clothes we could muster, we were shivering. At the end of this plain, we entered a dark valley, contained by two ranges of hills converging to one another. The muleteer gave notice he saw robbers. It proved to be a false alarm : but the place was fitted to be a retreat for robbers ; there were on each side caves, and fastnesses, from which they might have killed, at leisure, every man of us. After ascending another mountain, we descended by a very long and circuitous route, into an extensive valley, where we were exposed to the sun till eight o'clock. Whether from the sun, or continued want of sleep, I could not, on my arrival at Carzeroon, compose myself to sleep ; there seemed to be a fire within my head, my skin like a cinder, and the pulse violent. Through the day it was again too hot to sleep, though the place we occupied was a sort of summer house, in a garden of cypress trees, exceedingly well fitted up with mats and colored glass. Had the cafila gone on that night, I could not have accompanied it ; but it halted here a day, by which means I got a sort of night's rest, though I awoke twenty times to dip my burning hands in water. Though Carzeroon is the second greatest town in Fars, we could get nothing but bread, milk, and eggs, and that with difficulty. The governor, who is under great obligations to the English, heard of our arrival, but sent us no message.

June 5.—At ten we left Carzeroon, and ascended a mountain ; we then descended it, on the other side, into a beautiful valley, where the opening dawn discovered to us ripe fields of wheat and bar-

ley, with the green oak, here and there, in the midst of it. We were reminded of an autumnal morning in England. Thermometer, 62°.

6—Half way up the Peergan mountain we found a caravansara. There being no village in the neighbourhood, we had brought supplies from Carzeroon. My servant Zachary got a fall from his mule this morning, which much bruised him; he looked very sorrowful, and had lost much of his garrulity. Zachary became remarkable, throughout the *cafila*, for making speeches; he had something to say, to all people on all occasions.

7.—Left the caravansara at one this morning, continued to ascend. The hours we were permitted to rest, the mosquitoes had effectually prevented me from using, so I felt more miserable and disordered; the cold was very severe; for fear of falling off, from sleep and numbness, I walked a good part of the way. We pitched our tent in the Vale of Dustarjan, near a crystal stream, on the banks of which we observed the clover and golden cup: the whole valley was one green field, on which large herds of cattle were browsing. The temperature was about that of the spring in England. There a few hours sleep recovered me in some degree, from the stupidity in which I had been for some days. I awoke with a light heart, and said, 'He knoweth our frame, and remembereth we are dust. He redeemed our life from destruction, and crowneth us with loving kindness, and tender mercies. He maketh us to lie down in the green pastures, and leadeth us besides the still waters. And when we have left this vale of tears, there is no more sorrow, nor sighing, nor any more pain. The sun shall not light upon thee, nor any heat: but the Lamb shall lead thee to living fountains of waters.'

8.—Went on to a caravansra, three parasangs, where we passed the day. At night sat out upon our last march for Shiraz. Sleepiness, my old companion and enemy, again overtook me. I was in perpetual danger of falling off my horse, till at last I pushed my horse on to a considerable distance beyond the *cafila*, planted my back against a wall,

and slept I know not how long; till the good muleteer came up and gently waked me.

In the morning on the 9th, we found ourselves in the plain of Shiraz. We put up at first in a garden, but are now at Jaffier Ali Khan's."

DUTCH SETTLEMENT IN INDIANA.

Extract of a letter from Rev. C. SEARL, to the Editor of the Recorder, dated Madison, Ind. Oct 2, 1820.

Dear Sir,—I have just returned from an interesting excursion of 20 miles, to administer the Lord's Supper. The place is called, The Dutch Settlement: 20 miles from Madison, and 12 miles from Vevay, the Swiss town, whence the "Letters from a Swiss farmer to his children in America," published in the *Panoplist*, was obtained. Vevay is 22 miles above this place, on the river.

The Dutch people are of a character worthy attention. From Jersey, part of them emigrated to North Carolina, and part to Kentucky. Retaining their integrity, they refused to participate in the gains of slavery. As it is always uncomfortable for such persons to reside in slave-holding states, they embraced an early opportunity of flying to Indiana. Here they have found a permanent residence, and here the blessing of God evidently descends on their connexion. As they chose to submit to the toils of the field, rather than be enriched by slave-keeping, labour has imparted to them, together with "health, peace, and competence," a mild and teachable temper of mind, and a very evident work of divine grace is now pervading, though very silently, a large part of the body of their young people. It is very interesting to observe the progress of the work, and the manner in which they discover their feelings. As they have been educated in great simplicity, their artless manner is more affecting than all the eloquence that could be gathered from the orators. We had yesterday, for example, to appoint some officers in the Church. One of them, a very sensible and substantial man, when asked whether he could accept the office, rose with bursting emotions, and the tear trembling in his eye, mentioned his inexperience and bewailed his unworthiness. He would have declined, but, he added, if the brethren say I must serve, I submit. Knowing the unaffected diffidence of these people, and the tried integrity and ability of the man, it was to me a *nolo episcopari* worthy of primitive times.—How have I been touched also to, see a bold, hardy, gigantic figure, that had defied all the hardships of the wilderness, and braved the horrors of Indian warfare, after having imbibed the temper of the Gospel, bend, and melt, and weep, to hear a wife, or other relative, confess the troubles of their heart, and avow a trembling hope in the Saviour!—Another was

married, without having learned to read. He became concerned for his soul, went home, took his Bible, and attempted to spell out something of the Gospel. Unable to succeed, he shut the book, and gave way to reflection. Reflection soon sent him back to the Bible. He turned from page to page, and tried again and again to spell out the sense;—but it was impossible. He shut the Bible and wept. O had he but a good, faithful, pious schoolmaster!

The Dutch Settlement, in conjunction with a Scotch Settlement just by, declared themselves able and willing to maintain a pastor. That is, they would raise 200 hundred dollars annually in money, and 2 or 300 in provisions, for a minister, and build a snug house for him to live in. It requires only the right spirit to make a minister comfortable among them. He must be content for a while with a simple, but affectionate people; and with the woods—but they are very elegant woods. The majestic grandeur of the forest; the richness of the soil; the aromatic fragrance of the groves; the flocks of wild turkeys, partridges, &c.; the flocks of pigeons, so multitudinous as to break down the branches on which they roost; the cooing plaintiveness of the turtle-doves, that are privileged from the rifle; and the bounding deer, so easily domesticated, so delicious for eating, and so incomparably sportive in the park;—these may apologize for him, who plants a lovely family in the bosom of the forest. But when the rural minister, in circumstances like these, finds himself in the midst of a poor, but industrious and praying people, who are ready to go to the last inch in the service of God—when he finds the Sabbath honoured, and the woods ringing with the high praises of God—when he finds the forest falling and the population thickening around him—when he finds that he has but taken society in its elements, in order to mix it up with Christianity and give it the mould of the Gospel—when he finds every thing “turning like clay to the seal,” he cannot, if he loves his Master’s work, regret the obscurity and oblivion which covers him. Are there no hardy champions of the cross, graced with literature, and glorious with grace, who fear nothing and will flinch for nothing, that can come “here in the fullness of the blessing of the gospel of peace?” LET THEM COME! They may expect hardship; but not more than the Apostle Paul endured. They may expect reviling from certain quarters, to be called “hirelings,” “graceless,” “manufactured preachers,” “schoolmasters,” “men, if you cut off their heads, their religion is done,”—but we need not regard that, as it generally happens that he who rails loudest, is the least worth minding. The true method is to be blameless and harmless; to retaliate no calumnies; to go straight forward unmoved to preach the gospel, pity the uninformed, and do them all the good we can.

The communion was held at a log school-house. A comfortable shed was raised before the door, and this together with the house

sheltered a considerable assembly. A missionary on his way to Missouri, took some of the preaching part, and we concluded after 3 tables and two sermons, in about 6 hours. The period will doubtless appear long; but the people were hungry for the word, and solemn and unabated attention was kept up during the whole time. At night word had been given privately that there would be a prayer-meeting at a private house; but it was crowded full with hearers earnestly listening to another sermon. Yesterday, the fourth and last day of the feast, was kept, according to custom, as a day of thanksgiving. *A Bible Society was formed.* A communion here is a jubilee—an era of joy. As we have so many more churches than ministers, the communicants rally from all parts. Twenty or thirty miles is no great affair to travel, on such an occasion. This strengthens the bond of union among churches, and furnishes opportunity of doing extensive good. Would that Mr. H— could be present and see how easily his Tracts are distributed in this way, and how eagerly they are caught at on these occasions. There is such a scarcity of books in families, that father and son, mother and daughter, all read them if they can, and then they are sent off to some relations, perhaps, that live in the New Purchase, or near it. Oh, if the Tract Societies would constitute a *Depository* here! I remember a black woman that, some time ago, came from Kentucky to sell some fruit. I have generally taken the opportunity to give such persons a few Tracts, with a word of admonition desiring them to read if they could; or get some of their masters family to read to them. The woman said she had a husband, who was a Baptist preacher for persons of colour; but he had no Bible. As I had a few Bibles I sent him one, a few Tracts, and a couple of volumes of the *Panoplist*, and *Missionary Magazine*, Minor. Soon after he came with a large and excellent melon; it was all the return he could make, being a slave. A while after I saw his wife and asked her how her husband liked the books. (*Panoplists*.) She said he had not had opportunity to know, for her master had borrowed them, and did nothing but read them. I hope therefore they are doing good. By lending their Bible Society, Sunday School Reports, Tracts, &c. to servants, a considerable interest is awakened in the masters, who seemed otherwise to be almost inaccessible.

There is one other object, on which I would dwell for a moment; that of *pious school teaching*. I see the matter is touched upon in the Recorder by some benevolent hand: and if a period of years experience and acquaintance with most of the States may warrant an opinion, I would venture to suggest an increased attention to this important subject. It is a matter of some importance to improve the system of school-teaching in New-England; but nothing in comparison of what is required in some other parts of the Union. In these, such wretched characters have so long been

put into the important office of instruction, that the profession of school-master is next akin to infamy, and the compensation has sunk to such a miserable pittance, that masters cannot be had. The evils of such a proceeding need not be detailed. It is calculated effectually to sap the foundation of learning, morality and religion. The new settlements are subject to a different evil. The scarce state of population, the pecuniary embarrassments of many, and the distance of all from places where proper teachers can be had, constrain them frequently to go without instruction or to take up with that which is very insufficient as to learning and wholly deficient as to religion. Suppose there were an association formed for raising, qualifying and sending forth competent teachers of a religious character, and giving them some small assistance, at discretion, to send them where they might be needed, and help them stay a while, till the people were able wholly to support them. By such a method, teachers would be provided, who had learned something of the *art of teaching*; children and youth would be put into the hands of pious teachers; and destitute places would know where to apply for suitable teachers. The operation of such a system, if general, would tend powerfully to the spread of a pure and genuine gospel for as long as the most of the people lie steeped in ignorance, ignorance and error in the pulpit will be tolerated, and even adored. Without such a renovation, ignorance and imbecility must continue to disgrace the Bar, the Bench, and the Hall of Legislation, and the lives of the community by presumptuous empirics to be sported away. May these few hints rouse an abler pen and call forth adequate exertions. I am, dear Sir, yours, &c

THOMAS C. SEARL

P. S. I perceive I have spoken almost exclusively of one place here. It is a sample of what I should say of the Dutch Settlement generally.

REVIVALS OF RELIGION.

A letter from Bath, N. H. Nov. 4th, says, "We are favored in this, and some of the neighbouring towns, with a very hopeful and extensive Revival of Religion."

We understand that the Old South Church and Congregation, in Boston have, with a very great degree of unanimity, invited Mr. BENJAMIN B. WISNER, of Geneva, N. York, and recently from the Theological Seminary at Princeton, N. Jersey, to become their Pastor.

REVIVAL IN A SABBATH SCHOOL.

Pall Mall (England) Sabbath School.

Our feeble labours which for several years had not been attended by any ap-

parent success, have of late been abundantly owned and rewarded, by a remarkable change which has taken place in many of the young people belonging to our school, and that in some whom we had almost given up as being proof against all admonitions and reprehensions; for God whose thoughts are not as our thoughts, has been graciously pleased to manifest his unbounded mercy, by bringing many of them to a deep sense of their lost condition as fallen creatures, and by revealing his Son to them as an all sufficient Saviour.

It may not be uninteresting briefly to mention the manner in which this revival took place. About eighteen months since, a meeting was commenced on Sunday evenings, after the close of public worship, in the school room under the Chapel, for the purpose of addressing the eldest children and young people upon subjects connected with their best interests; but this did not seem to produce any good effects for more than twelve months. About the close of last year, however we had the satisfaction of witnessing very singular evidences of the work of the Spirit of God, upon many of the young people: some of them were so deeply convinced of their woeful state as guilty and undone creatures, as to oblige them to weep bitterly, and cry out with the utmost concern, "What shall we do to be saved?" others rejoiced exceedingly in the complete salvation which is in Christ, and sang sweetly of redeeming love. Twenty five of them have already joined the church, and their conversation, hitherto as far as we can ascertain, has been as becometh the gospel. Several more are under serious impressions, who will, doubtless, ere long join us in church fellowship. It is our earnest prayer that the arm of the Lord may continue to work effectually amongst us, until all our children, from the greatest even to the least, are brought to a saving knowledge of him. The beneficial effects of this revival are manifest throughout the school at large, and there is now no difficulty in getting the children to do whatever is required of them. "These are the Lord's doings and they are marvellous in our eyes."

This imperfect relation will, we trust, tend to encourage our fellow-labourers in Sunday Schools to persevere in the use every means calculated to impress the youthful mind with the necessity and importance of early religion; for though they may have to sow in tears of sorrow, they shall assuredly reap with joy and gladness. "Their labours shall not be in vain in the Lord."

PLAN FOR THE PROMOTION OF REVIVALS OF RELIGION.

Our readers doubtless recollect an excellent treatise on this subject, in the early part of the present volume. [see page 45.] We are glad to see the subject again revived, and we hope the article alluded to will be re-examined, and measures adopted to carry it into operation. The foundation of the plan for promoting Revivals of Religion, we believe rests upon the word of God, and any proper attempts to carry it into operation we have no doubt will meet with the divine approbation; and for the encouragement of the writer, and all lovers of revivals, we would state that the plan proposed, was taken up by the General Association of Connecticut at their last session, and a committee appointed to make a report on the subject.

We publish with pleasure the following reply to a Lover of Gospel Truth, as the discussion will tend to bring this important object more directly before the Christian public.

For the Religious Intelligencer.

MR. WHITING—It is, I hope, with some degree of gratitude to God, and our Lord Jesus Christ, that I find the subject of religious revivals not altogether forgotten, nor considered as a subject unworthy of serious contemplation. A brother, with the signature of "*A Lover of Gospel Truth*," has, in your twenty-first number of volume fifth, communicated some thoughts on the subject. I thank the God of all grace that he has written; and pray that his communication may be a means in the hand of God of bringing the desire of my heart into speedy operation. I consider him as a friend to the proposed plan, although he seems clothed in the habiliments of an enemy.

Permit me then, first, to examine his seeming opposition to the plan proposed; and afterwards shew why I consider him a friend to it.

His appearance of hostility to the

plan is clothed in these words: "I see no authority for the formation of the society which he recommends to promote religious revivals. The Gospel points out only *one society*, which is the Church of Christ. Of the materials which compose this society, there is a full delineation in the word of God; and this is the sphere where each member of the body of Christ, is to act well their part for advancing Zion's glory and blessedness."

Now this objection, (for such I may be permitted to call it,) put into one short sentence, is this: *No society* may be formed for the promotion of "Zion's glory and blessedness," because this is a work belonging to the Church; and to form societies would be acting out of their sphere as members of that community. This sir, is indeed an all-sweeping objection. It carries away with it, all the societies and associations which have been formed for the promotion of evangelical truth, and for the spread of the gospel among the heathen, to universal oblivion and ruin. Why did it not occur to the writer, that this objection would lie equally against all Bible Societies—Missionary Societies—Education Societies—Tract Societies—African Institutions—Sabbath School Societies—and Heathen Children Societies; as against a society for the promotion of *religious revivals*? It doubtless did occur to him, and he unquestionably saw most clearly, that if the friends of Zion would act *out* of their sphere, by uniting in a society for the object in question, they certainly have done so in the formation of all the societies which have been named. He cannot, surely, object to the proposed society because it is new: for this, in other days, would have borne equally hard against every benevolent institution in the world. But it is now too late in the day to object against the utility of these: for while there are souls to be saved—while there will be a heaven to enjoy—while there will be a song of redeeming grace to be sung—while there will be benevolent affections to mingle kindred souls—and while there will be a God and Saviour to adore and love, his praises will be lifted up, and

his name rejoiced in, that he ever put into the hearts of his children on the earth, to form benevolent societies to advance the "glory and blessedness of Zion."

Now all this the "Lover of Gospel Truth" must have seen, and inwardly smiled to see with what facility and ease the objection might be removed. He must also have seen the difference between "*no authority for,*" and *authority against*. Many things are practised by the Church for which there is no authority, because there is no authority *against* the practice of them; and because they seem calculated to promote the "glory and blessedness of Zion." This is precisely the fact with regard to a society for the promotion of religious revivals. Where, in the "blessed Gospel of the blessed God," is the *authority against* the formation of such a society? There is none to be found! On the contrary, the community of the first Christians seems more like it, than any thing which can be found against it. All this too the "Lover of Gospel Truth" must have seen: and with these things before us, he seems more like a friend with only an enemy's dress, than as a real enemy to the plan of the proposed society.

I will now sir, briefly state my reasons for believing him to be a friend to a society for the promotion of revivals.

1. He considers the Lord to be the best acquainted with the most eligible way of publishing the gospel of salvation to a lost world.

He says, "he knew best how to build the superstructure on himself the Foundation stone." The direction of our Lord was that two should go in company, when they went to carry his gospel from place to place. This the "Lover of gospel Truth" says is the way in which "Jesus sent them out." If then, the Lord knew the best way, and have given directions to have it followed, there can be but comparatively little success where this way is departed from. Ministers, however, are not to refrain from doing good, as they have opportunity, even if the Church will not provide them with a companion to go from

one people to another. If any one see a place "wholly given to idolatry," and feel his spirit moved within him, he should bear testimony, although alone, as forcibly as he is able till some one come to his help. Now to have this helper always at hand, so that the harvest, when ripe, might be gathered in, was one object of the society which is the subject of consideration. There seems, therefore, an entire agreement, between me and the "Lover of gospel Truth," as to having the labourers go two and two, and not one alone; because Christ has directed that it should be so done, and he "knew best how to build on himself." To this part of the proposed plan for the promotion of revivals, therefore, I am bound to consider him as a friend.

2. I consider him a friend to the proposed society, from the consideration that he seems deeply to feel an interest in the very thing which is one main object of it; the giving of the gospel to the poor and destitute.

It certainly is of vast importance that the gospel of the kingdom be proclaimed in the highways and hedges. The messengers of mercy should go from house to house; visit "each house, each highway, each market-place," each lane, street, corner, and hut of poverty and distress. Let the kingdom of Satan be searched and sacked to its utmost extent; till there shall not be a soul destitute of the knowledge of salvation by Jesus Christ. Now all this is necessary to be done. All this is duty. But whose duty is it? It is sir, the duty of *the Church*. It is too a duty which can never be done by the stated Pastors of our congregations. I am far from supposing, however, that the ministers of Christ generally do their duty in this respect. I believe them, on the contrary, to be very deficient. But still, if this were not the case, they could never do every thing; they could never accomplish the object in question: for if each of them were ten men, they could not do this work, even should they devote all their time, and reserve none at all for study and the care of their own vineyards. These servants of the Lord can

no more do this whole work, than the few priests and Levites, in the days of Nehemiah, could perform all their other duties, and at the same time build all the waste places of Jerusalem. To accomplish it then, there must be an increase of labourers. There must, also, be an increase of zeal. Now to accomplish these ends was the society in question proposed; and it is still believed to be the most ready and effectual means to obtain them.

The existing Missionary Societies are no objection to the one now under consideration; for neither the men employed, nor the measures pursued by them, are likely soon to effect the object of building *our* waste places. There must be men, "full of faith and of the Holy Ghost;" possessing the spirit of apostles, with hearts fired with the love of Christ, and burning with desire for the salvation of men, sent on this work: and they must not go to this warfare at their own charges. The Church must support them; and *they* must give themselves "wholly to prayer and to the ministry of the word publicly; and from house to house." From these facts, it should seem that an argument the most powerful might be drawn for the cause of revivals which we espouse. They plead too, that it should immediately be put in operation, that the streams of ruin may be dried up as fast as possible. The course of sin with many, in these wastes, must soon be arrested, or their souls will be damned and lost for a long eternity: and at whose hands will their blood be required? The command has long been before the church, "*Preach the gospel to every creature*"! It was long since said to Christians, "*Ye are not your own*,"—And "*lo, I am with you always, even unto the end of the world*." We ask then again, at whose hands will the blood of these destitute, dying souls be required? They must soon know Christ, or they are lost forever.

3. I consider the "Lover of Gospel Truth," a friend, because we are both agreed that it is the duty of each member of the Church to do what lies in his

power to advance "Zion's glory and blessedness."

Is it each one's duty to "act well *his* part" to promote revivals? This is doubtless the idea designed to be communicated. Here then it is that a society seems indispensable. Little can be done in individual capacity. It is by united and concentrated action, that great things are to be accomplished—Jacob's "two bands" could effect more than himself alone with his staff. "Two are better than one;—and a threefold cord is not quickly broken"! When Israel and Judah were to be broken and driven by their enemies, they were divided. When they are again to become strong, and be the glory of the whole earth, they are to be united as one stick in the hand of the Lord. These ideas, and the facility with which great things are done, by the united efforts of numbers, probably suggested the idea of forming companies and alliances, associations and societies, for removing formidable obstacles to the obtaining of great and desirable ends. Hence have arisen (to say nothing of the natural world) Bible Societies, in which all Christians unite; Missionary Societies; also Tract, Sabbath School and other Societies of a similar nature. And is not the subject of revivals as important as these? Why then not unite in a society for the promotion of them? Are they not promoted by the use of means, as well as the circulation of gospel truth? If so, then the more extended these means, the more general and powerful will be the diffusion of the divine Spirit. "He that soweth sparingly shall reap also sparingly" in this as in any other pursuit. This will be as true of the American Churches, as of any individual in those Churches. They have been greatly blessed of the Lord, and are under the strongest obligations unitedly to keep the "unity of the Spirit in the bond of peace"; and in that bond to promote revivals of religion. I entertain sir, no fears that "gospel truth" will suffer much by an union of Christians for the salvation of men. I desire, in this thing, that Christian Churches

may feel, that although they are many members, yet they are but one body, and act as helpers of each other in their great work of promoting the "glory and blessedness of Zion."

Since, therefore, it is self-evident that united effort is the surest, as well as the only way to accomplish great and important ends, let there be at least an experiment made, *even a new experiment* for the salvation of men. Let the proposed society be tried. Support in abundance can be had:—and so can men of the right spirit and feelings be found, as well for this, as for going to the heathen with tidings of a Saviour's death. God does not give desires to his Church, and move them to accomplish these desires, for the advancement of his kingdom, without raising up the necessary instruments by which they may be accomplished. In this respect he has generally gone beyond the expectations of his children. Let then the society be formed, that there may be a specific object towards which both the prayers and the alms of the Church may be directed for the immediate promotion of revivals; and see if labourers will not be found, and a blessing given:—See if all the blessings mentioned in the proposed place, will not, in the space of a few short years be realized. Again, then we say, "Let Christian America unite for such an end; make without delay one mighty effort, to set in motion a vast machine for the salvation of men, which in its effects and consequences shall run parallel with eternity. Let her do it; and a multitude which no man can number, will rise up in the day of the Lord and call her blessed."—Let the united prayers of the whole Church be unceasingly offered up for the adoption, and for the success of this plan; and the "blessings of many ready to perish" will come upon her. There is one who loves "*Gospel Truth*," and who on this subject, "For Zion's sake will not hold his peace"; and who for "Jerusalem's sake will not rest, till the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth:"

or until he shall go down to the grave! And that one is,

A LOVER OF REVIVALS.

Nov. 15, 1820.

BIBLE SOCIETY.

From the New York Spectator.

Last evening the New-York Auxiliary Bible Society, held their annual meeting at the City Hotel. We never witnessed a more numerous and attentive assembly on such an occasion. The president of the Society, MATHEW CLARKSON, Esq. presided, and the large stage which was erected for the occasion was filled by the officers of the Institution, and those belonging to the American Bible Society.

An interesting report of the last year's proceedings was read, after which the Rev. R. E. MCLEOD offered a resolution to print the Report, which was seconded by JOHN NITCHIE, Esq. the Agent for the National Society.

The Rev. Mr. WARD, Baptist Missionary, recently arrived from India, addressed the meeting at considerable length. The Rev. Gentleman's speech was highly gratifying, and afforded much interesting information of the state of religion in the eastern world. Mr. Ward observed, that twenty years had nearly passed away since he first left his native land to visit the heathen in India; and it afforded him much satisfaction to be present at the celebration of a Bible Society in this western hemisphere.

The Rev. Gentleman then commenced a most interesting account of the state of religion in India, by instituting a comparison between the natives of the east, and those of our country; observing, that no country afforded such abundant evidence of superstitions as that from which he had recently arrived. In Hindoostan there were one hundred and fifty millions of souls; one hundred millions were Pagans, and fifty millions were the devoted followers of Mahomet. The latter having the Koran for their guide; the former the Shaster. Some of their popular works, said the speaker, inculcate the necessity of human sacrifice: but they consider such, as inferior to the sacrifice

of a buffalo, or a goat. The Shaster encourages mothers to sacrifice their children in some favored streams, and the Ganges is considered the most direct road to Heaven. To such a height had superstition been carried, that Mr. McIntosh, a missionary, related, that he had seen many place themselves in boats, and after being pulled on to the centre of the stream would cast themselves into it, voluntary victims to their deluded education. A Captain in the British service, was witness to sixteen Females immolating themselves in a similar way. These victims were generally attended by a Priest. The Shaster also encouraged widows to burn themselves on the funeral pile with their deceased husband; they were told that by this act they would secure the happiness of fourteen generations. Mr. Ward observed, that he had been a witness to several instances of self-immolation. A short time before he left Serampore, he received from one of the Judges at that place, an official document, containing a list of the widows who had fallen victims to this horrible and heart-rending practice in the vicinity of Bengal. From this document it appeared that in the year 1815, between 4 and 500 had voluntarily been burnt to death; in 1816, upwards of 600; and in 1817, 706. The child of the victim was often seen applying the match to the funeral pile which surrounded its parent. This, said the Rev. Gentleman, was in British India, and was done in accordance with the doctrine of the Shaster. Such was the belief of these deluded people, in the efficacy of the Waters of the Ganges, that thousands were brought to its bank, in the last stages of sickness, and there remained exposed to a vertical sun, until death released them from their sufferings. I could dwell, said the Speaker, on this subject until midnight, or until the morning sun gilded the Eastern horizon; but I will make but one or two remarks more. The mother, in whom ought to dwell all the tender affections which belong to the female character, here forgets her "sucking child!" She carries it to the favored Ganges, and there commits it, an offering to some of their gods. Shall we compare such mothers,

said the Rev. Gentleman, to the Tiger of the Forest?—No! the beast of the field have a regard for their young, and will protect them from the hand of those who aim the deadly blow; but it is often seen that the innocent victims are torn from the breast of those who gave them being, and while looking up to them for protection, are cast into the stream.

Mr. Ward now took a comprehensive view of the effects of circulating the HOLY SCRIPTURES in India, and mentioned many instances of conversion from Paganism to Christianity by the circulation of the Word of Life. There are now at Serampore sixteen printing presses, and the Holy Scriptures are printing in twenty-five oriental languages. They have many large societies, and under their care one hundred and eleven native schools; around Serampore, ninety-two; at Cutwa, eleven: in the neighbourhood of Moorshedabad, three, and at Dacca five. In these schools upwards of ten thousand native children have the means of education. Hundreds, said Mr. W. who a few years ago worshipped gods, made by the hands of man; are now humble and sincere worshippers of the living and true God. Mr. Ward concluded by returning thanks to the Society, in behalf of himself and those with whom he had laboured, for the liberal donation of one thousand dollars, presented some years since* by the New-York Bible Society, to aid the cause in India.

SANDWICH ISLANDS

Since the death of Tamaahmaah, king of the Sandwich Islands, (says the Baltimore Morning Chronicle) we hear there has been a desperate battle fought for the right and succession to the crown. It terminated in the dethronement of the young prince, son of the king, and the queen mother reigns in his stead, in virtue of her own royal descent. She has relinquished the jurisdiction and government of the Island of Mowbrie, next in consequence to Owhyhee, to a chief who is her relative. This Island it will be recollected, was subdued with difficulty, and though it submitted to Tamaah-

* We believe in 1814.

maah, was never completely subjugated. Its population is seventy thousand. The old king on his death bed, called his relations and principal chiefs around him, and laid his injunctions upon them to keep upon good terms with the Americans.

MISSIONS TO THE INDIANS.

"The kingdom of Heaven is like a grain of mustard-seed which a man sowed in the earth"

We mentioned some time ago, (see p 240.) the commencement of a Mission to the Indians by the Rev. Dr. Morse, and the flattering result of his visit to Mackinaw and Green-Bay. During his short stay at Mackinaw, the Dr. had the happiness to set in operation, an Auxiliary Bible and Tract Society; to organize a Sabbath School, where there were about 300 children growing up in ignorance, destitute of the means of grace, or the common means of instruction. Before his visit there never had been but two or three occasional sermons preached on the Island, except by Roman Catholics. Through the Dr.'s influence and pious example, meetings were commenced on the sabbath for the worship of God, and a subscription of between 4 and 500 dollars raised for the support of the Gospel. We understand the Northern Missionary Society of New-York has recently sent on a man and a woman to occupy this station in the character of Teachers. And we are happy to notice that an important field appears to be in some measure prepared for the harvest by this handful of seed sown.

Dr. Beaumont, Surgeon of the U S Army at Mackinaw, states, in a letter of Oct. 2d, that the Tracts left with him by Dr. Morse, have been distributed, and that he frequently sees the soldiers reading them and the Bible; that the Sabbath School continues and is increasing; and that the people continue to assemble on the Sabbath to hear sermons read, and the number increases weekly. And adds, that through the pious exertions of Dr. Morse, he verily believes that the seeds of reformation and piety are sown in that place, and only want proper cultivation to be productive of great good. "In my opinion," says Dr. B. "now is the time to send on a faithful intelligent preacher among this people. His honest exertions, I believe, would be duly appreciated by the greater part of the inhabitants, in the present state of their feelings."

Dr. B. relates a pleasing anecdote of a little girl in the family of Capt. —, where Dr. Morse put up, which illustrates the benefit of pious examples. This little innocent preacher often affects her father's heart, so that he cannot deny her request, by saying with much earnestness and simplicity, *Papa, do say our Father—Dr. Morse did when he was here.*

BENEVOLENT DONATIONS.

A few Ladies in this city forwarded, during the last week, a small box of valuable cloth-

ing and other articles, for the children at Brainerd, estimated at about \$70. Among the articles were 30 yards of Gingham and Calico, from the Young Ladies' Sewing Society, and 12 Bibles and 12 Testaments, from the F. A. B. S.

Four little children in one family contributed 50 cents each, which they received for abstaining from the use of sugar. The money, \$2, was laid out to good advantage in the purchase of necessary clothing for an Indian child.—If, by this little act of self-denial, some little naked heathen child should be taken from the cold ground on which it sleeps, and fitted for the school at Brainerd, it would afford a gratification to those who drank their tea and coffee without sugar, that would be far sweeter than the sugar. And if all our children who have so many comforts, could see thousands and thousands of these poor heathen children running about naked in the woods, and sleeping on the cold ground without any thing to cover them, and who never went to school, and never heard any thing about God or Jesus Christ, or Heaven or Hell,—they would be willing to go without sugar or butter, and save all their cents that they spend for sugar plums and sweetmeats, and buy clothes for the heathen, and hire Missionaries to go and learn them to read and to make houses to shelter them from the weather, and to make clothes to keep them warm, and to cultivate the earth, and to raise their own bread and other provision, and live as we do.

The present Number of the Religious Intelligencer completes the first half year of the 5th volume, when, by contract, payment is due for the whole volume. We would tender our acknowledgments to those who have already paid, and earnestly request those who have not paid to forward the amount of their subscription as soon as possible. Some may think that it will be soon enough to pay when the year is out; but if they take into view the expense of supporting such a publication through the year, and the benefit the Editor would derive, should a thousand of his subscribers send him three dollars a piece, they would not count the trifling inconvenience to each individual as a hindrance.

Those who still owe for the 4th volume, we hope will forward the amount of both without any further delay.

New subscribers can be furnished with the back numbers of the present volume; or those who prefer it can commence now, or at any time they shall designate.

We have frequent complaints from distant subscribers, of the irregularity in the arrival of our paper. We can only state that they are sent from the Post Office here regularly every week.

The Religious Intelligencer is chargeable with no higher postage than any other Newspaper, which is one cent if under 100 miles, and one and a half cents if over 100—the distance to be reckoned from the nearest mail rout.